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A HISTORY OF HAUPPAUGE

LONG ISLAND

By Simeon Wood

Edited and Published by

Charles J. Werner

1920

SIMEON WOOD

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A HISTORY

OF

HAUPPAUGE

LONG ISLAND

N. Y

TOGETHER WITH

GENEALOGIES

OF THE FOLLOWING FAMILIES: WHEELER, SMITH, BULL
SMITH, BLYDENBURGH, WOOD, ROLPH,
HUBBS, PRICE, MC CRONE

BY

SIMEON WOOD

EDITED BY

CHARLES J. WERNER

PUBLISHED BY
CHARLES J. WERNER
44 WHITEHALL ST., NEW YORK, N. Y.
1920

F129
.H37W8

One Hundred Copies
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TO

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BORN APRIL 2D, 1920

TABLE OF CONTENTS

	Page
Editor's Preface	7
Introduction	9
Land of Sweet Waters	10
Hauppauge	14
Winne-Commack Patent	17
Wheeler Family	19
Smith Family (Bull Smiths)	25
Blydenburgh Family	27
Wood Family	31
Rolph Family	35
Smith Family	36
Jacobus Hubbs and Descendants	39
Elijah Price and Children	41
Third Smith Family	42
Another Price	43
McCrone	44
The Methodist Church	46
Methodist Preachers	57
Havens Wheeler	65
Judge Smith's Servants	66
Ellen S. Mowbray and Her Poem	68
Oak Trees	70
School House	72
Centennial of the Church	75
Changes	82
Inscriptions in Wheeler Graveyard	84
Inscriptions in James Smith's Graveyard	86
Inscriptions in George Wheeler's Graveyard	86
Inscriptions in Sammy Payne Graveyard	87

Joshua Smith's Graveyard 87
Wheeler Migrations 89
Conkling Migrations 90
Wood Migrations 90
Bull Smith Migrations 90
Blydenburgh Migrations 91
Smith Migrations 91
Nichols Migrations 92
Price Migrations 92

EDITOR'S PREFACE

The late Mr. Simeon Wood, author of this unique History, was ever a lover and student of his native village and surrounding territory. During the latter years of his life he busied himself in compiling and arranging in manuscript form, the interesting story of Hauppauge,* its early settlers and the church which they were wont to attend.

The orthodox historian, seeing and caring for little outside of musty records and ancient tomes, was not of a type with our author. The following pages show that Mr. Wood sought to bring to us the charm of the hallowed past, the poetry of a delightful rural spot and the homely memories and traditions of the forefathers of the locality. From one who will read carefully the following pages, the answer will be, "he has succeeded."

Throughout the narrative, the precept of a Christian teacher is apparent. Mr. Wood realized that history with a people is in fact akin to experience in the individual, and we of the present day may look back upon the deeds and example set by our forefathers in the pursuit of a Christian and God-fearing life, and carry on the work begun by them in the home, church and public forum.

*Pronounced "Hoppog," with accent on first syllable.—Editor.

And now looking on the History from a more materialistic standpoint, the reader will find in these pages a full and careful recital of the facts connected with the settlement of Hauppauge and the growth and changes effected in the institutions within its borders. Genealogical accounts of the native families are exhibited and an exhaustive record of the Methodist Church and those in any way connected with it, is given.

Mr. Simeon Wood was born in Hauppauge in 1839 and lived there during his entire life. He was respected by all and died in Hauppauge, Dec. 3, 1914. This volume is a fitting memorial to his memory.

A word as to the circumstances of publication. The author finished his manuscript about 1909 and it has since remained in the hands of his family. Mr. Orville B. Ackerly, the premier authority on Suffolk County history, directed the editor's attention to it and he saw that this interesting and uniquely treated History was worthy of publication, in fact should be published. With Mrs. Wood's appreciated co-operation and the use of a copy of the manuscript owned by Mr. Ackerly and generously furnished as printer's copy, the book has been produced and is herewith given to the reader.

Huntington, L. I., October 16, 1918.

INTRODUCTION

In the year 1906, when the Methodist Society was one hundred years old, its members celebrated the event of the founding of the Church with a series of meetings lasting a week.

It was then that the question naturally arose, who were the people that organized the Society, and when was the place first settled?

To throw some light on these questions this little history is written.

The date of the first house appears to be 1731, on what is now known as the Arbuckle farm.

Thomas Wheeler appears to be the first owner of the land, that made his home here. It is not definitely known when he came. If he followed the course young people are expected to take, and made a home of his own when he married, he evidently came here about the year 1740, as his first child was born in that year.

As Timothy's wife was six years younger than the wife of Thomas, he may have settled here a few years later.

Trusting that the information here recorded will be of some interest to our successors, this sketch is respectfully dedicated to the people of HAUPPAUGE.

THE LAND OF SWEET WATERS

Years before the "pale faces" crossed the "big waters" and found a "new world," there was a tribe of those people whose origin is the subject of many theories, on what is now famous Long Island.

They were the Nissequogue Indians, habitants of the land bordering on the river whose name they bore. By the headwaters of this river was a spot ideal to the roving children of the forest. It awoke their fancies to a glorious hereafter where they would realize that perfect joy of which humanity is ever dreaming.

In the poetic language of a race famed for its eloquence, the place was called Hauppauge* (the land of sweet waters), which was found to be so appropriate by the despoilers of their homes, that it was not changed to Wheelersdale or Smithville, or any other prosaic name to suit some family pride or fancy, but it is Hauppauge today, and as the years roll on, its significance is more and more impressed on the favored dwellers of this fair land.

To this day, relics of "the stone age" are found, where lost or broken; the bow and arrow won for

*According to W. W. Tooker, the eminent authority on Indian names, a strict translation of the word, gives us "overflowed land," rather than "land of sweet waters."—Editor.

this mystic race the means of their livelihood, and it requires but little imagination to see the huntsmen returning with their game, after a successful day at their favorite employment.

Then with their squaws, and papooses, they are banqueting in the bountiful shade, drinking, not "fire water," that demon of the festal halls of civilization (?), but with a crude cup of pottery, quenching their thirst from the limpid streams of that beverage which the Great Teacher of life made the wine of the feast.

Then we see the "braves" relaxed from their stoicism, having a grand "pow wow" until wearied with the dance, they light the fires that "soothe the savage breast," and the untutored mind is lost to resentment and care with incense from the "pipe of peace."

It is not to be imagined that "war paint" was put on where these "laughing waters" were murmuring a lullaby to the drowsy fancies of those whose idea of Heaven was the perfection of their greatest pleasure on earth. So we can easily imagine this the vestibule of the "happy hunting-grounds" of the Indian faith, that "thinks admitted to that equal sky his faithful dog shall bear him company."

Then we see the tribes selling their land for a few trinkets, and passing away before the invaders of their heritage.

A few years have passed, and all that is left to remind us of its former occupants are a few arrowheads and a name.

Civilization's pathway through the mystery of

life is recorded by the pen and the press. The mysterious trail of the red man is dimly traced by curios of war and the chase.

The name suggested by the Indian fancy designates one of those charming spots that is as yet but the rough diamond in the hands of the Lapidary, cut just enough for a connoisseur to see its beauty. The name is unique, and so is the place. Sparkling streams and spreading trees, that awake the poet's muse and inspire the artist's hand, Nature has abundantly supplied. We look with admiration and awe on mountain height or boundless ocean, until wearied with the burden of vastness they impose, we turn to the brooks and trees for that perfect rest the longing soul demands.

Turn from the barren mountain height
To where a village is portrayed,
No haughty grandeur greets the sight
But charming rills, and grateful shade.

A fairy land cannot compare
With designs wrought by Nature's skill;
Each fancy finds a picture there
That fondest, sweetest dreams fulfill.

Things of beauty, joy forever,
Is the aspiring soul's demand,
Shady trees and tiny river
Together make an ideal land.

It was this picture of repose
That cheered the weary travellers' gloom;
It drew their wanderings to a close,
And made "Sweet Waters" happy home.

Grand trees, sweet brooks, thy dreamy sounds
were music to the "savage breast;"
His faith in happy hunting-grounds
Heard the Great Spirit whisper, "Rest."

To sketch a scene, so fair a land,
Though the fancies may be clever,
And trained the eye and skilled the hand,
Nature smiles at Art's endeavor.

Her matchless views, perfection are,
With graceful lines, ideal and true;
'Tis vain to strive for scenes more fair,
From Nature, Art must take its cue.

The summer flowers, the autumn leaves,
In the panorama's changing scene;
In Fancy's realm a beauty weaves
That keeps our mem'ries ever green.

Providence for her children made
An antidote for care and woes;
Trees of ornament, trees of shade,
Arrest the eye, invite repose.

The fruit trees bring their lavish store,
And cast their treasures at our feet,
While a sweet promise we adore
Fulfilled it makes our joy complete.

The forest monarch sentry stands,
Watching generations come and go,
Whose faithful hearts and willing hands
Make love, life's sweetest waters, flow.

The trout is sporting in the brooks,
The quail is whistling in the grain,
The saucy squirrel cunning looks,
The whip-poor-will sings night's refrain.

In vales and ponds where lilies grow,
Or shy arbutus on the hills,
Coy Nature smiles and hearts o'erflow
With love, sweet balm for all our ills.

Time shifts the scene, a winter's land;
The streams are clasped in frost's embrace,
The trees now cold and naked stand,
Monuments to departed grace.

Glorious Hauppauge! thy charms live on
Through pains and sorrow age must bear;
When friends are few, and hopes are gone,
Thou art the home of mem'ries dear.

Upon the sea of time distressed,
Longing for the quiet river,
Thy fancies beckon me to rest
Where "sweet waters" flow forever.

HAUPPAUGE

When Richard Smythe (the bull rider) was given his patent to Smithtown, by Richard Nicolls, Colonial Governor under his Royal Highness James, Duke of York, the Nisaquake land was bounded on the south from "a certaine ffresh Pond called Raconkamuck" to the head of Nesaquake River.

That description served very well while only the north and south shores of the Island were populated, but when the middle came to be of more consequence, there was quite a controversy as to where was "the river's head."

Some went so far as to assert that the little pond by Timothy Wheeler's was the headwaters of the Nissequogue, which opinion inspired this couplet from a rhymester of that period:

> "If they went a little farther still
> The source would be on top of the hill."

The question was finally settled by commissioners appointed for that purpose, who decided that the springs by Caleb Smith's was the point in dispute.

The boundary question was settled in 1763; then about 1789 there was another dispute about

the line between the Towns,* as two surveyors did not agree by about a rod where the line was. That matter was settled by taking the disputed rod and one on either side of it to make a road, which was long known as the "New Highway."

The first public road was the "King's Highway," laid out in 1704 by act of the Colonial Legislature. It had the distinction of being the only highway for many years, as the roads leading to or from it were called paths, made mostly by individual necessity. The road to the south side, near Caleb Smith's, was called "Caleb's Path;" the one from Timothy Wheeler's was, and still is called "Wheeler's Road;" "Joshua Smith bought the right of way across from where the schoolhouse now stands to the King's Highway, and that was known as 'The Judge's Lane;'" then from Wheeler's Road to Caleb's Path there was another road, known as "Joshua's Path."

As the Winne-Commack patent was bounded on the north by Smithtown, and on the east and south by Islip, Hauppauge occupies a portion of three patents.

Evidently the first settlers made their fortunes in the cord wood business. They had large tracts of timber land and took the wood to the Landing on the Nissequogue River to be scowed down to the harbor, from where the sloops took it to New York.

Hauppauge could boast of some substantial citi-

*Smithtown and Islip. The main street of Hauppauge is the boundary line between these two towns. Indeed, the name was sometimes used in the plural, as "The Hauppauges."—Editor.

zens in those days. During the Revolutionary War when the Island was overrun by the British, the place was visited by the soldiers to see what plunder they could find. They searched Joseph Blydenburgh's house for his gold, but the money was in an old churn covered with rags in the garret, and that was the only place that they did not look for it. They also tried to get Jacob Wheeler's oxen. He had them hid away and when they asked where they were, they were told that the oxen had gone to New York. Thinking that some of their comrades had taken the cattle to the city, they sought no farther. In after years the place where the cattle were hid was called the York lots.

"The Wheelers," "The Smiths" and "The Blydenburghs" have the distinction of being the first families of the land.

As "The Smiths" never built more than the two houses of the first settlers, "The Wheelers" and "The Blydenburghs" will have to be credited as being "the rude forefathers of the hamlet."

There was many a matrimonial alliance between the two families, and their progeny either married in the families that came later, or brought their affinities from other parts, so that most of the houses were built by the descendants of those two families.

WINNE-COMMACK PATENT

On the map of Long Island it will be seen that the southern boundary of Smithtown is not a straight line.

It was not always so. That part south of the road from Hauppauge to Commack was the Winne-Commack patent granted to Charles Congreve by Queen Anne in 1703. The road from Hauppauge to Commack was laid out on the line between the two patents* in 1789.

Charles Congreve sold the southern part of his patent to Rip Van Dam, a prominent merchant, and Alderman in New York in 1693 and 1695. In 1731, one John Mott and others, when Rip Van Dam was acting Governor of the Colony of New York, built a small house on his part and lived there several years.

The eastern part of Rip Van Dam's purchase finally came in possession of Elias Smith, grandfather to Eugene Platt. Eugene Platt sold it to Charles Arbuckle.

The northeastern part of the patent is where Jacob and Paul Nichols lived. Their places are now owned and occupied by R. H. Handley, whose grandfather, William Hockman, came to Haup-

*Winne-Commack and Smithtown.—Editor.

pauge nearly 60 years ago and built the house lately occupied by J. R. Crandall.*

To improve his land, he took muck from the swamp by the Hauppauge springs and made what is now the lily pond. When asked why his crops looked so well, he said, "I grease their tail and let them go."

His son-in-law, Robert Handley, bought and built on the Paul Nichols' place.

*This property is now owned by Henry S. Mott of Northport.—Editor.

THE WHEELERS

About the year 1640, Thomas Wheeler[1] of New Haven, Conn., died, and shortly after his widow Alice, with her children, John[2], Mary[2] and Sarah[2], came over to Southampton, Long Island, where she, the widow, became the second wife of Josiah Stansbrough, prominent citizen of that place.

One of her daughters married Josiah Horton of Southold, and the other, Francis Sayre of Southampton.

Her son John[2] moved to Easthampton and became one of the leading men of that town.

He was Captain on the militia, Justice of the Peace, one of the patentees, and trustees named in the Dongan patent to the Town of Easthampton in 1686. He was Collector and Assessor, and from 1704 to 1718 was Supervisor of the town. He died in 1718 at about the age of 80 years.

Among his children were Thomas[3] and John[3].

In 1724 Thomas[3] sold his house in Easthampton, and came to Smithtown. Among his children were Thomas[4], born in 1710; Timothy[4], born in 1713, and Jeremiah[4], born in 1723.

Thomas[4] and Timothy[4] settled in the Islip part of Hauppauge. Thomas[4] built his house near where the store and Post Office now stands. Tim-

othy[4]'s residence was about a mile further west on the King's Highway, later known as the "Old Country Road." The house is now owned and occupied by the family of the late Henry Wills. These residences gave to the place the name of "Wheeler's," by which it was known in early records. The Wheeler places were a landmark for many of the highways and boundaries in that part of the town. As Thomas Wheeler[4]'s house was built before the road between Islip and Smithtown was laid out, it apparently stands in the highway.

Thomas[4] had children. They were Daniel[5], born January 3, 1740; Elizabeth[5], July 15, 1741; Jonas[5], April 4, 1743; Sibyl[5], September 10, 1744; Phoebe[5], April 25, 1746; Sarah[5], April 25, 1748; Thomas[5], January 12, 1752; Thomas[5], April 7, 1753; Tabatha[5], March 8, 1756; Samuel[5], January 3, 1762.

Daniel[5] "followed the water." He had a son Daniel[6] that went by the name of "Lawyer Buck," who inherited and lived in a place belonging to his uncle Thomas. This is the same place that Harry Griffin now occupies.

Elizabeth[5] married James Payne, and was mother of Thomas[6] and Jonas Payne[6]. Thomas[6] married Charity, and Jonas[6] married Temperance, sisters of James and Alexander Smith. Thomas[6] was father of Jonas Wheeler[7], James Smith[7] and Frank Payne[7]. He also had daughters[7] that married two of the L'Hommedieu brothers, Smith and David. William L'Hommedieu[8] of Smithtown Branch is a son of Smith; he also had a daughter[8]

that married John Wells of Sayville, and they were the parents of a former Sheriff of Suffolk County[9]. Amanda[8], the present wife of Edward Y. Blydenburgh, is David's daughter.

Jonas Wheeler[5] built his house about half a mile west of his father's, on land purchased of Joshua Smith, so he became a resident of Smithtown. He married Ruth, sister of the third Joseph Blydenburgh, and they were the parents of Richard[6] ("Judge Wheeler"), Almeda[6] and Elizabeth[6]. Judge Wheeler married his cousin, Phoebe, daughter of Jacob. Ruth[7] and Richard Bartlett[7] were their children. Almeda[6] married Isaac Lewis, and after his death she married Daniel Hubbs, father of George K. Hubbs. Elizabeth[6] married Garret Darling, and after her death Garret Darling married his cousin, Mary Darling. They had a daughter, Celia, that married Jonas Beecher Blydenburgh, and another that was the wife of Brewster Pederick.

Sibyl[5] married —— Conkling, and was mother of Thomas Wheeler Conkling[6], who married Phoebe Stage. Their children were Cornelius[7], Erastus[7], Phoebe Kersiah[7] and Julia Ann[7]. Cornelius[7] married a sister of Dr. Jarvis R. Mowbray of Bayshore. Erastus[7] married Lydia, daughter of Thomas W. Wood; Phoebe K.[7] never married and Julia Ann[7] married Richard Bartlett, her second cousin.

Phoebe[5], the third daughter, married her cousin, Jacob Wheeler[5], son of Timothy[4]; their children were Elkanah[6] and Isaac[6]. Elkanah[6] was the father of Fletcher E. Wheeler[7], Wesley[7] and Mary

Jane[7], who married Capt. Elijah Brush and lived in Smithtown Branch. Isaac[6] was father of Sarah[7], from whom the McCrone family have descended, and Margaret[7], who married —— Sweezy and lived on the Southside.

The fourth daughter, Sarah[5], married —— Blatchley and lived in Commack. Among their children were Carl[6], Susan[6] and Experience[6]. Susan[6] married —— Weeks, and Experience[6] married —— Haff, and was mother of Daniel Haff[7] of Sayville, the step-father of John Wood.*

His son Thomas[5] married Phoebe——, he had his father's place. Their only child, Julia[6], died about 14 years of age, so his place was inherited by his nephew, Thomas Wheeler Conkling[6].

Tabatha[5] married Theophilus Wood, and was mother of Thomas Wheeler Wood[6]. She lived about a mile east of her father's place, on the corner of Blydenburgh's Road.

Samuel[5], the youngest child, when in Hauppauge, lived on what was later known as "The Sammy Payne place," lately sold to the Wikerts. He moved to Canajoharie, New York.

Among Timothy[4]'s children were George[5], Jacob[5], Timothy[5] and William[5].

George[5] settled in Smithtown, near Theophilus Wood. He had sons, George[6], Timothy[6], Isaac[6] and Benjamin[6]. George[6] the second had the homestead, and was father of Walter[7], Sarah Catherine[7], Ann Maria[7] and Zalmon[7], who died when a young

*John Wood was County Clerk of Suffolk County and a prominent man. He lived at Sayville and wrote a short historical sketch of that village.—Editor.

man. Walter[7]'s first wife was Henrietta Payne; they had no children. His second wife was a daughter of Alden L'Hommedieu, and they lived at Stony Brook, and had several children. Sarah Catherine[7] married a man by the name of Fitchett, and Ann Maria[7] married Zenas Ivins, and their son, George W. Ivins[8], was a well-known conductor on the Long Island Railroad. Timothy[6] moved to the city. Isaac[6] lived in the house next north of his father's; his children were Havens[7], Charles Wesley[7], William[7] and Mary Ann[7]. Benjamin[6] married Elouisa, daughter of Nathaniel Bunce. They lived where Patrick Delany now stays. He sold the place to —— Crump, then built the house on the Atzburger place. Their children were Elizabeth[7], Ester[7], George Ed.[7] and Alfred[7].

Jacob[5], father of Elkanah[6] and Isaac[6], had his father's place, and when his wife and cousin, Phoebe[5] (daughter of Thomas[4]), died, he married Temperance, daughter of the second Joseph Blydenburgh.

Their children were Jacob[6], Joshua[6], Phoebe[6] and Clarissa[6]. Jacob[6] married a widow, that was "Betsy" Rolph before she married her first husband. Their children were William Jewett[7] and Clarissa[7]. William Jewett[7] married Ann, daughter of Platt Wicks of Commack, and they had one son, Jacob Platt Wheeler[8], now of Northport. Clarissa[7] married Isaac W. Blydenburgh; they also had one son, Edward Y. Blydenburgh[8], now living in Smithtown Branch.

Joshua[6] married Jerusha Ruland; their children

were Egbert[7], Charles[7], Richard Rogers[7], Jane Maria[7], Temperance[7] and Joshua[7].

Phoebe[6] married "Judge Wheeler," and Clarissa[6] married Frederick Wheeler, the second Timothy's son.

Jacob[6] and Joshua[6] built their houses near each other on the "New Highway," north of the old homestead.

Timothy[5] the second had his house next west of his father's place. Harry Blydenburgh lived there at one time.

William[5] lived on what is now known as the "Sanford place."

Fletcher E. Wheeler[7], son of Elkanah[6], built the house on the hill east of his father's, where he lived with his wife Hannah, daughter of Charles Hubbs.

Isaac Wheeler[6], the progenitor of Margaret[7] and Sarah[7], lived in the small house at the beginning of Wheeler's road.

The last Wheeler house in the place was built about 1856, by Richard B. Wheeler[7], a great-grandson of both Thomas[4] and Timothy Wheeler[4]. It is now the home of A. W. Sanford.

The name of Wheeler, so long associated with Hauppauge, is now lost in the surging sea of humanity. Of all the Wheeler homes that made the village of Sweet Waters, but one has descended to their heirs. It is Joshua[6]'s place, owned by the heirs of his daughter, Mrs. J. M. Germond[7]. The Wheeler name, associated with the place for about 150 years, lives only in the history of the past.

THE SMITHS

Among the first settlers of Southampton was Richard Smythe[1], who secured the patent to the land on each side of the Nissequogue River from the Duke of York and also from the Indian Chief, Nassekeag. He has long been known to posterity as "The Bull Rider." It was said of him that he bargained with the Indians for as much land as he could ride around in a day on his bull. The place was then known as the Nisaquake land, while now but a small portion of the land and the river bears the name of Nissequogue. It is all known as Smithtown.

Among Richard Smythe's nine children was Daniel[2], who left, among his children, Daniel[3] the second. In the division of the town among the Smith heirs, the land in Hauppauge fell to the second Daniel[3] and his sister, Deborah[3]. Daniel[3] bought his sister's share for either five or ten pounds and became sole proprietor. Among his children were Caleb[4] and Joshua[4], to whom he bequeathed the Hauppauge lands.

Joshua[4]'s house was built somewhere about 1769, not far west of Thomas Wheeler's, and here lived his son, Joshua Smith, Jr.[5], and grandson, Joshua B. Smith[6], and great-granddaughter, Ellen

Smith[7], until 1861, when she married Dr. Jarvis R. Mowbray of Bayshore.

In 1868 the farm was sold and now the place remains as it was 40 years ago, excepting for the ravages of old age. But time has dealt gently with the old landmark, and it still stands a reminder of those bygone days when the tillers of the soil were the aristocrats of Hauppauge.

Caleb[4]'s house was built west of the west brook on the hill. In 1798, Caleb Smith[5], Jr., Isaac Blydenburgh and Joshua Smith[5], Jr., made an agreement to build a dam for a mill pond and erect what was known for a time as the "New Mills."* Caleb Smith[5], Jr., lived at Commack†; his daughter[6] married "Major 'Nezer[6]," half-brother of Joshua B. Smith[6], and lived on the Caleb place in Hauppauge. Their children were Aaron[7], Joshua B.[7], Caleb[7], Ethelbert[7], Cordelia[7] and Elizabeth[7].

It remained in the Major's family until 1907, when the Major's son, Joshua B. Smith[7], died. He was the last Bull Smith to live in Hauppauge, and now the place belongs to (the) Bull. (Present owner's name is Bull.)

*Now generally spoken of as Blydenburgh's Mills.—Editor.

†His residence is now owned by Carll S. Burr and lies very near the Huntington boundary line.—Editor.

THE BLYDENBURGHS

Augustine Blydenburgh[1] was a Hollander, who, in 1676, lived with his wife Silvesta in what is now Stone street, New York, where he owned two houses. He died in 1686, leaving a last will now on file in the New York Surrogate's Office. He had children, Joseph[2], William[2], Benjamin[2], Samuel[2] and Mary[2], wife of Harmon King of Flushing.

Joseph[2] was admitted a freeman of the city in 1691, together with his brother, Benjamin[2]. In the same year he was elected Constable of the Dock Ward. In 1693 he bought of Thomas Lloyd of Philadelphia the property, seemingly, on which the Trinity building now stands. In 1696 he fitted out some ten or a dozen mariners for the expedition on the ship *Adventure*, galley; Capt. William Kidd, commander; taking their bonds in payment conditioned on the results of the voyage.

In 1697 he gives twelve shillings toward glazing Trinity Church. He went to Smithtown about the year 1700, having previously married Deborah, daughter of Jonathan Smith, eldest son of the patentee, and established the ancestral home of the Blydenburghs of Long Island across the road from where the Presbyterian Church now stands. The house now being torn down, has long been pointed

out as the place where Washington took dinner when he made the tour of the Island. (The skepticism of today that does not accept the stories of the Bible as literally true, doubts the legend of the Bull Rider, or that Washington ever visited Smithtown.*)

Joseph[2]'s wife, Deborah, died, and he married "Collosia," and had a son, Joseph[3], who married Charity Saxton and lived at Stony Brook. Being something of a sport, his fortune soon ran so low that he came to the wilderness of Hauppauge to recuperate it. It was said of him that he could work as well as sport.

East of what is now known as Blydenburgh's road and on the King's Highway, he bought a tract of land of Landlord Nicoll, the owner of Islip town, and there made his home, which proved to be the "Mecca" of more than one susceptible Hauppauge youth that would pay his devotions at the shrine of the little god of hearts. His house was built east of where the barn now stands. In 1797, his son James[4] built the present house.

His children were Joseph[4], Daniel[4], James[4], Mary[4], Nancy[4], Catherine[4], Ruth[4], Temperance[4], William[4] and Charity[4], who died young.

Joseph[4] lived from 1732 to 1833. He married Nancy, sister of James and Alexander Smith, and lived in a house not far from Thomas Wheeler's, now a part of the house called "Locustdale."

*Washington passed through Smithtown during his tour of Long Island and there seems to be no reason to doubt the statement that he dined at the Blydenburgh house. It stood on the road that Washington travelled over.—Editor.

Among his children were Selah[5], Daniel[5] and John[5]. Selah[5] married Jane Ruland, and they were the parents of Luther[6], Deborah[6], Harriet[6] and Elizabeth[6]. Harriet[6] married —— Runyon, and Elizabeth[6] married Isaac Smith, and they both moved out to Illinois.

Daniel[5] was father of several children. He had two wives. In his family were Joseph[6], Thomas[6], Wessels[6], Richard[6], Smith[6], Selah[6], Nathan[6] and two daughters[6].

Joseph[6] was father of Joseph Bennett[7], Alfred[7] and William[7] of Bayshore.

Wessels[6] was father of Isaac W. Blydenburgh[7].

Joseph[3]'s son Daniel[4] was killed in the French War.

William[4] married Joanna Longbotham, and was father of Harry Blydenburgh[5], who distinguished himself by marrying four times. One of his wives was Clarissa, daughter of Jacob and widow of Frederick Wheeler.

James[4] married Alma Davis of Mount Sinai. His children were Samuel[5], born October 11, 1789; Temperance[5], April 16, 1791; Elizabeth[5], June 8, 1793; Nathaniel[5], December 9, 1794; Clarissa[5], September, 1797; James[5], December 7, 1800; Charity[5], March 18, 1804; Catherine[5], May 5, 1806.

Mary[4] married Bennett Dayton.

Nancy[4] married Caleb Newton, and lived at the Great Pond (Lake Ronkonkoma).

Catherine[4] married James Smith, and lived in Hauppauge.

Ruth[4] married Jonas Wheeler, and also lived in

Hauppauge. Temperance[4] was the second wife of Jacob Wheeler.

John[5], son of Joseph[4], was father of Jonas Beecher Blydenburgh[6], who married Celia, daughter of Garret Darling. They lived while in Hauppauge, where Mr. Turick now lives.

Selah[5]'s son, Luther[6], was one of those necessary autocrats that even a republic must endure. The pedagogue's sceptre was his emblem of authority. He went to Hardscrabble to "Teach the young idea to shoot," and while there got badly struck by one of Cupid's random shots. As sympathetic woman is a natural-born nurse in that malady that is ever diagnosed as either passion or love, Amy Saxton was the specialist that came with him to Hauppauge and devoted her life to the victim of Cupid's thoughtless prank.

One family of three generations of their descendants are the only Blydenburghs left in the place.

A FEW LATER FAMILIES

WOOD

When Southampton was settled about 1640, there were two persons by the name of Jonas Wood that were the pioneers of the place. To distinguish them, one went by the name of Jonas Wood of Halifax. He lived in Southampton, and was afterward the founder of Huntington. The other, Jonas Wood of Oram, settled in the North Sea community, and he probably was the ancestor of Richard Wood[1], who kept a public house in Southampton, as this Richard Wood[1], in his will dated August 17, 1731, gives to his son Silas[2], his dwelling in the "North Sea bound."

Richard Wood[1] married Hannah, daughter of Thomas Reeve. Their children were Hannah[2], born February 9, 1705; Phoebe[2], born October 28, 1709; James[2], born March 13, 1711 or 12; Matthew[2], born March 6, 1715 or 16; Theophilus[2], born May 11, 1718; Abraham[2], August 14, 1721; Silas[2], June 16, 1724.

Their son Theophilus[2] moved up in Orange County, and settled near St. Andrews. He married and in his family were Abraham[3], Simeon[3] and

Theophilus[3].

During the Revolutionary War he and his son Theophilus, Jr.[3], enlisted in the Continental Army.

The son was made a prisoner by the British, and being a wheelwright by trade, was made to work when so weak he could scarcely stand. He finally made his escape, and a woman's pity took him in and cared for him. When he heard the British at the door inquiring for their prisoner, he shouted out that he was Theophilus Wood, but his protector told them it was only a sick man out of his head who thought he was Theophilus Wood, and he did not know what he was saying. They went on—a woman's wit saved him.

He had some cousins by the name of Carll at Dix Hills, Long Island, and he finally came there, and from there he came to Hauppauge, where he surrendered again, and this time he did not escape, as he was made a prisoner for life by Tabatha, youngest daughter of Thomas Wheeler.

He bought a farm of 300 acres of the commissioners of the Nicoll patent, bounded on the east by the Blydenburgh road. He paid 100 pounds for the tract.

They had two daughters[4] that died young, and one son, Thomas Wheeler Wood[4]. Theophilus died when his son was young and was buried in the Wheeler graveyard near Timothy Wheeler's. His widow now having a chance to marry again improved her opportunity and married Alexander Hubbs, son of James Hubbs. They had one child that died young. It was not long that she enjoyed

her second marriage; again the widow's weeds she bore. The third and last call she had was from Nathaniel Bunce, whose daughter Elouisa married Benjamin Wheeler. Her last venture she survived over seventeen years.

Thomas Wheeler Wood[4] was born Dec. 2, 1791, married in 1816 Jane, daughter of Alexander and Lydia (Ruland) Smith, who had moved from Ronkonkoma to Hauppauge. Their children were:

Theophilus[5]; born 1816, died 1822.

Mary H.[5]; born 1819, married Moses R. Smith. Her six children were: Emmett W.[6], Wilmot M.[6], who afterwards became a judge of the Supreme Court of New York; Herman T.[6], Theron L.[6], Mary C.[6] and Ellen L.[6]. She died 1907.

Lydia M.[5]; born 1821, married Erastus A. Conkling. Among her ten children were: Caroline Cornelia[6], Thomas M.[6], Elbert E.[6], Annie[6] and Raymond[6]. She died in 1898.

Theophilus[5]; born 1823, died 1825.

Almeda Jane[5]; born 1826, died 1849.

Thomas W.[5]; born 1828, married Elmira Hawkins. Among his eleven children were: Ashbel F.[6], Clayton E.[6], Pearcy[6], Raymond[6] and Eva[6]. He died in 1891.

Sarah M.[5]; born 1830, married Charles Willits. Her children were: Edmond K.[6], Jane W.[6], Phebe[6] and Lewis[6]. She died in 1866.

Cornelia C.[5]; born 1833, died 1837.

Theophilus B.[5]; born 1836, married Mary Stephenson. Of their nine children, seven are living: Lydia[6], Theophilus[6], Mary[6], Jane[6], Edith[6], El-

bert[6] and Raymond[6]. Mr. Wood lived in Missouri.

Simeon[5], the author of this History of Hauppauge, was born in 1839 and married Fannie V. Edwards. Their children were: Wilmot B.[6] (died), Everett R.[6], George[6] (died), Bertha V.[6], who married Andrew Henry Vollbracht of East Islip on June 9, 1915, Ethel A.[6], Mabel I.[6], Harold[6] and Parker E.[6]. Mr. Wood died at Hauppauge Dec. 3, 1914.

Lewis S.[5]; born 1841, died 1857.

ROLPH

Benjamin Rolph, who died in 1832, and Sarah Rolph, who died in 1843, lived in different houses in the place, and had quite a number of girls that proved as attractive to the gallants of that generation as the Blydenburgh girls did to the one previous.

"Betsey" married the second Jacob Wheeler; they were the parents of William Jewett and Clarissa.

"Beckey" married Daniel Smith, son of James Smith. They lived in the house where Frank R. Nichols now lives. Their children were Daniel Alfred, Martha Amelia, Moses Rolph and Charles Carpenter.

Hannah Oakley lived at West Hills.

"Sally" married Joshua Brush, and lived on the place next north of George Wheeler's. It was sometimes called "the Hay Hollow." Ethelbert and George were their sons.

"Phene" married Alexander Smith, Jr., and lived on his father's place next to James Smith's. Their family was Theressa, Almeda, Addie, Erastus, Jarvis and Ralph. After their father died, the family went to the city.

"Fanny" married Ira Hubbs, and lived in Com-

mack. Hon. Orlando Hubbs, ex-Congressman, ex-Assemblyman and State Senator, is her grandson.

SMITH AGAIN

When the third Joseph Blydenburgh[4] was seeking a partner to go in the business of making a home, he found his affinity in the smiles and blushes of Nancy Smith, who lived at the "Great Pond" (now Ronkonkoma). To her he told that enchanting story, where romance talks reason blind.

When sly Cupid wounds the heart
Reason sighs, "Love is blind."
Roused to action by his fatal dart
Passion sees what Reason cannot find.

As "all is fair in love and war," he brought a bride from the "Sand Pond,"* to the "Sweet Water" land, and part of the house that is now "Locustdale" was the home of four generations of Blydenburghs.

Legend has it that Nancy's ancestors came over from England to help build Trinity Church in New York City; then came and settled on the place now called "Sandy Garth," the home of Maude Adams.†

*Meaning Lake Ronkonkoma.—Editor.

†Located east of Lake Ronkonkoma.—Editor.

In her family were Alexander[1], James[1], Temperance[1] and Charity[1] Smith, all her brothers and sisters.

James[1] married Catherine, sister of Joseph Blydenburgh; Daniel[2] and Wessels[2] were their sons.

Temperance[1] married Jonas Payne, and Charity[1] married Thomas Payne, Elizabeth Wheeler's sons.

James[1] and Alexander[1] came to Hauppauge and bought land of their brother-in-law, Joseph Blydenburgh, for one dollar an acre. Each had 100 acres. The land was next to Theophilus Wood's purchase.

Alexander[1] married Lydia Ruland, sister of Selah Blydenburgh's wife, Jane. Their children were Elizabeth[2], who married —— Mapes; Fanny[2], who changed her name to Ward; Nancy[2] was Harley Longbotham's wife; Almeda[2] married Richard Gildersleeve; Jane[2] married Thomas W. Wood; Minerva[2] married John Newton; and Alexander[2] married "Phene" Rolph.

The descendants of Jane[2] are the only ones living in the place. In her family of eleven was Mary H.[3], her eldest daughter, who died in 1907, aged 88 years.

She married Moses R. Smith, son of Daniel Smith, and they were the parents of Emmet W.[4], Willmot M.[4], Herman T.[4], Theron L.[4], Mary C.[4] and Ellen L. Smith[4].

The second daughter, Lydia[3], married Erastus

A. Conkling, and of her family there is but one living.

After the two older girls married, the family moved to Dix Hills, and lived there 13 years, then moved back on the old place.

JACOBUS HUBBS AND HIS DESCENDANTS

Jacobus Hubbs[1], probably a resident of Huntington, had a son James[2], who came to Smithtown and bought a farm south of the "Branch" brook.

Among his sons were Alexander[3], Charles[3], Daniel[3] and Ira Hubbs[3] .

By his first wife, Daniel[3] was the father of George K. Hubbs[4]. His second wife was Almeda, widow of Isaac Lewis, and sister of "Judge" Wheeler. His son George[4] identified himself with Hauppauge by teaching school and marrying Ruth, daughter of the "Judge."

Ira[3] lived near where the Catholic Church now stands, before he moved to Commack. He married Fanny Rolph.

Alexander[3] married Theophilus Wood's widow, and lived with her on her farm as long as he lived.

Charles[3] married Freelove Wicks. He had a blacksmith shop near Thomas Wheeler's. His children were Hannah[4] and Jonas[4], that made Hauppauge history.

Hannah[4] married Fletcher E. Wheeler, and their children were John Fletcher[5], Andrew[5], Erastus[5], Francis[5], Harriet Jane[5] and Wesley J. Wheeler[5].

Jonas[4] married Susan Nichols; Warren[5] and William C.[5] were their sons.

Charles[3] was celebrated as a joker, and his mantle has fallen (somewhat out of shape) to his grandson Warren[5], the present patriarch of that branch of humanity in Hauppauge.

ELIJAH PRICE AND HIS CHILDREN

Among the inspiring events of the Revolution, none looms brighter than the famous crossing of the Delaware River by the immortal Washington.

Among that determined band of ill-fed, barefoot soldiers who postponed the return of Cornwallis to England was Elijah Price[1], who faithfully served his country all through the war.

After the surrender of Cornwallis when the founders of the new nation were returning to home and friends, among the maidens that welcomed the heroes of war with the flowers of peace as they were crossing Trenton Bridge, was one that became the wife of Elijah Price.

Among the early industries of Hauppauge was a tan-yard and a fulling mill. "A bunch of maple sprouts near Timothy Wheeler's tan-yard" is mentioned in the records of Smithtown as the boundary mark between Smithtown and Islip. They stood near the springs from which Hauppauge derived its name.

The fulling mill was by a pond on what was known for a number of years as "The Woolley Place."*

*The Woolley place gets the name from its being purchased in the 60's by Milton Woolley, a distiller in Brooklyn, of a Frenchman named Louis Lapenz.—Editor.

Elijah Price[1] and his wife came here from New Jersey and lived in a house that stood across the road from Joshua Wheeler's, and he had charge of the fulling mill.

Sidney[2] and Charles[2] were their sons. They had a daughter Amelia[2] that married Alexander Soper, and there was another daughter that married Nathan Woodhull. It was their daughter Maria Woodhull[3] that married the second James Blydenburgh, and they were the parents of the present James D. Blydenburgh[4].

Charles[2] lived where E. D. Hahn now lives; his first wife left no children. His second wife was mother of George[3], Charles[3] and a daughter[3]. He parted with his place and moved over on "The Nicoll Road."

Sidney[2] married Susan Tillotson, a daughter of Sarah, sister of Jane and Lydia Ruland.

Sidney[2] and Susan had one child, an only son, Sandford Elijah Price[3], whose oddities were the proverbs of Hauppauge.

STILL MORE SMITHS

Zephaniah[1] and Jonathan Smith[1] were brothers of another family of Smiths that came to Hauppauge at a more recent date. Jonathan[1] brought his wife with him and settled just west of the

church. His descendants in the place are the family of Arthur W. Sanford.

Zephaniah[1] took for his wife one of the fair maidens of the land, Deborah, sister of Luther and daughter of Selah Blydenburgh. Their house, which was burned down, stood where Mr. Lands' house now stands, and there, as good citizens, they obeyed the injunction to "replenish the earth."

Their son, Henry[2], lately celebrated his 83rd birthday by sitting for his portrait with his great-grandchild on his knee. As he distinctly remembers his great-grandfather, he can boast of knowing seven generations of his family.

Zephaniah's sons have all left the place, but most of his daughters are here, and they and their descendants are more numerous than any other family ancient or modern in Hauppauge.

They comprise the families of Sarah Jane Soper, George Augustus Cornish, George E. Cornish, Warren J. Hubbs, Warren S. Hubbs, William E. Hubbs, Nathaniel Raynor, Harry Griffin, William Olivie and Grant Chidchester.

ANOTHER PRICE

It was the vulgar name of a "clam peddler" that Isaac Brown bore when he journeyed from the Southside to Hauppauge with his load of bivalves. On one of his trips he brought along George Price, a relative of the Landlord Nicoll family.

George was in search of a wife. When he beheld the comely Sarah Wheeler, Brown gave him fifteen minutes to decide whether he should seek any farther.

In the prescribed time, cautious Cupid poising his shaft, saw them yield to cruel fate, and dropped a tear as he returned his arrow to its quiver.

Romance is moonlight, morbid fancies our ideals frame,
Fate is sunlight, we see our follies, then Cupid blame.

Price's people were magnanimous. They did not wish to deprive their new relative of her old associations, so in the generosity of their hearts they bought Wessels Blydenburgh's place and gave the bride a home and incidentally Hauppauge a new citizen.

McCRONE

The Price's daughter, Penelope Jane, ventured on that treacherous sea of which normal youth is ever dreaming, under conditions similar to her mother's.

Andrew Hamilton brought his friend George McCrone from the city, and invited her to meet him at dinner.

Without the preliminary moonlight strolls and spooning nonsense, their souls communed with the banquet's cheer, and ere they left the festal board agreed one fate to share.

That interesting spot is now "home sweet home" to three generations of McCrones.

RETROSPECTION

"The Wheelers," "The Smiths," and "The Blydenburghs," first families of Hauppauge, where are they today? Where are those names so long associated with the Land of Sweet Waters?

The Wheeler name is no longer in the place, but as distance lends enchantment to the view, a few can boast of being descendants of the pioneers of this little village that has not yet awoke to the charms of its natural beauty.

"The Smiths" have disappeared entirely, not even a descendant left; and one small house contains all that is left of "The Blydenburghs."

THE CHURCH

The first Church erected in Smithtown was a Presbyterian Church built at Nissequogue. In 1750 it was moved to the "Branch" and in 1827 the old building was taken to the "New Mills" and used as a woolen factory and the present Church erected in its place.

This undoubtedly is the reason why the Bull Smiths of Hauppauge went to the Branch to meeting; it was the Church of their fathers.

The Wheelers originally Presbyterian, were won over to the Methodists by the itinerant preachers, and in 1806, they met in the school-house and organized a Church Society. Their first meeting-house was an unfinished room in the upper story of Richard Wheeler's house.

Soon after the Society was formed, the Church building was commenced on land given the Society by Joshua Smith, Jr. He gave a plot of ground, eight rods square, which was increased to its present size by his son, Joshua B. Smith.

In the minutes of the Trustees' book for the year 1807 the folowing names were entered, being of those entitled to vote at the election of Trustees:

Elkanah Wheeler, Timothy Wheeler, Jacob Wheeler, George Wheeler, Isaac Wheeler, Sr.,

Isaac Nichols, Wickham Wheeler, Richard Wheeler, John Combs, Benjamin Jarrard, George Burton, Jacob Wheeler, Jr., Paul Nichols, John Wicks, Jacob Nichols, Ira Hubbs, Jeremiah Shaddon, Isaac Jarrard.

The following reminiscence of the struggles of a hundred years ago may be of interest at the present time. Instead of cutting frolics to raise money as they did then, the brethren would depend on the "Ladies' Aid" to help them out.

"When they were raising money to build the Church, my grandfather gave enough standing timber to make ten cords of wood as his subscription. The people interested made what was called in those days a cutting frolic, to cut the wood. A young man by the name of Henry Burton came to help, but finding that they had no rum, he left without doing anything.

"Cutting frolics were common occurrences a century ago and it was more common for some of the party to get intoxicated before the frolic was over. To the credit of the Methodists, this was a temperance party, the people doing the work and going home sober; no doubt feeling thankful for the privilege of doing something for Him Who had done so much for us."

JAMES D. BLYDENBURGH.

The following record was taken from the recording Steward's book of the Smithtown circuit, now in the Methodist Historical Library, 150 Fifth Avenue, New York City. It was copied for this sketch

by Mrs. Olive B. Washburne, a granddaughter of Elbert Osborn, who was on the Smithtown circuit in 1842 and 1843.

"The Hauppauge Church was built in the year 1806, the following named persons contributed:

Jacob Wheeler	$50.00
Timothy Wheeler	20.00
Isaac Nichols	10.00
John Combs	10.00
Tabatha Hubbs	5.00
George Burton	10.00
Geo. Wheeler	25.00
Woods Smith	10.00
Daniel Smith	10.00
Richard Wheeler	25.00
Wm. Wheeler	10.00
Selah Blydenburgh	1.00
James Blydenburgh	10.00
Alexander Smith	5.00
Thomas Wheeler	10.00
Caleb Smith	20.00
Elias Smith	5.00
James Payne	10.00
Mills Phillips	5.00
Eliphalet Whitman	5.00
B. B. Blydenburgh	5.00
Epenetus Smith	5.00
Wickham Wheeler	3.00
Adam Darling	5.00
Ebenezer Wheeler	4.00
John Vail	2.00

Coe Searing	2.00
Joseph R. Roe	2.50
John Laws	3.00
Caleb Newton	5.00
Locea Huff	2.50
Stephen Jayne	5.00
Nathaniel Bunce	3.00
Moses Sair	1.00
James S. Miller	2.00
Eliphalet Smith	1.00
Azariah Weeks	3.00
Hamelton Darling	4.00
John Darling	3.00
Samuel Hartt	6.00
Adam Smith	2.00
Peter Jayne	3.00
Wm. C. Smith	2.00
Wm. Blydenburgh	2.00
Rich. Blydenburgh	1.50
Dan. Blydenburgh	5.00
Joseph Jayne	2.20
Ezra Tuttle	1.00
Benjamin Walker	1.00

"November 6, 1809, a meeting of the Society was held to aid in paying off the debt incurred in building this M. E. Church, which resulted as follows:

Jacob Wheeler	$5.00
Elkanah Wheeler	2.00
Joshua Wheeler	1.25
Jacob Wheeler, Jr.	2.50

Abram Nichols	1.25
Frederick Wheeler	1.00
Wm. Wheeler	2.00
Richard Wheeler	3.00
Joseph B. Roe	1.00
Isaac Hammond	1.00
Justus Overton	1.00
Goldsmith Davis	1.00
Daniel Yarrington	2.50
Jonas Payne	1.00
Mills Phillips	2.50
Epenetus Smith	2.00
Wm. Blydenburgh	2.00
Benjamin Walker, Jr.	1.00
Thomas Wheeler	1.00
Wickham Mills	1.10
Nathaniel Smith	2.50
Benj. B. Blydenburgh	2.00
Wickham Wheeler	1.00
Henry Blydenburgh	3.00
Caleb Newton	2.00
Jeny Wheeler	1.00
Benjamin Jervis	2.00
Eberin Mott	1.00
Richard Smith, Jr.	2.50
Epenetus Oakley	2.00
Jonas Newton	1.00
Caleb Smith	1.00
Daniel Smith	1.00
Alexander Smith	1.00
Nat. Conkling	1.00
Jessie Davis	1.00

Warren Smith	1.00
Thomas W. Wood	1.25
Nathaniel Bunce	1.00
Geo. Wheeler	1.00
Elias Smith	1.00
Samuel Hartt	1.00
Jeremiah Nbae	1.00
Jeffrey A. Newkirk	1.00
Charles Hallock	1.00
Joel Rayner	.50
Geo. Davis	1.00
John Newton	3.00
Thomas Hallock	1.00
John Wicks	5.00
Isaac Mills	1.00
Ebenezer Jayne	2.00
Barnabas Wheeler	1.00
Daniel Jones	2.00
Benjamin Homan	.50
Joseph Ward	.50
Samuel Brush	.50
Samuel Smith	.56
John Darling, Jr.	.25
Gamaliel Taylor	.50
Benj. W. Smith	.50
George Hallock	.50
Woodhull Smith	.50
Wm. Smith	.75
Isaac Smith	.50
John Hallock	.50
Wm. Tooker	.50
Ira Ketchum	.50

John Bedell	.25
Foster Nubran	.50
Nehemiah Hyelur	.25.
Eliphalet Mowbray	.25
Stephen Thurber	.25
John Douglass	.25
Samuel Shing	.50
James Smith	.50
Joseph Blydenburgh	.50
James Mapes, Jr.	.25
James Benjamin	.50
Gabriel Jayne	.50
Whitman West	.25
Aaron Ward	.25
Richard Geburlu	.50
Jessie Smith	.25
Daniel Willits	.50
Medad Ryers	.50
Thomas Wheeler, Jr.	.25
Joseph Gornes	.50
Amos Hiebur	.25
Selah Wicks	.25
David W. Smith	.25
Charles Adams	.25
David Smith	.50
John Carll	.25
William Woodhull	.50
Saml. Smith	.25
John M. Williams	.25
Nathaniel Buffet	.25

"March 19, 1816, at a meeting held for the pur-

pose of improving the comforts of the Church, now having been enclosed and occupied with benches made of slabs of boards, on which the congregation have sat for the last ten years, from Sabbath to Sabbath listening to the invitation to the Gospel as presented from the pulpit (composed of rough boards) by the pioneers of the M. E. Church, such as Rev. Joseph Crawford, Carpenter, Richmond, Canfield, Bushnell, Presiding Elder Freeborn, Garretson, Ward, Schofield, Renolds, Elder Samuel Merwin, Northup and Stewart."

It was at this meeting they determined to put up a decent pulpit, and seat comfortably the lower part of the Church, leaving the upper part to finish in the Autumn.

Subscriptions were as follows:

Jacob Wheeler	$13.00
Elkanah Wheeler	7.00
Richard Wheeler	12.00
Samuel Brush	5.50
Wickham Wheeler	4.00
Caleb Smith	10.00
James Payne	5.00
Daniel Smith	4.00
Jacob Wheeler, Jr.	7.00
Timothy Wheeler	6.00
Joshua Smith	6.00
William Smith	5.00
Geo. Wheeler	10.00
James Smith	.50
Wood Smith	2.50

Henry Conkling	2.50
Chas. H. Harris	1.50
Paul Nichols	1.00
David Nichols	1.00
Gamaliel Taylor	.50
Oliver Smith	3.00
Geo. Wheeler, Jr.	3.00
Moses Brush	5.00
John Vail	1.00
Jonathan Brush	.50
Epenetus Oakley	2.00
Samuel Brown	.50
Geo. Miller	.75
Curtis Rogers	2.00
Eliphalet Whitman	3.00
Mills Phillips	1.00
Thomas W. Wood	5.00
Isaac Blydenburgh	2.00
John Newton	3.00
Thomas Wheeler	4.00
Tho. W. Jayne	.50
Tho. Brush	.50
Ebenezer Jayne	4.00
Peter Darling	1.00
Thomas Hallock	3.00
Charles A. Floyd	1.00
Epenetus Smith	2.50
Richard O. Taylor	1.00
Henry Blydenburgh	1.00
Elias Smith	5.00
Peter M. E. Gurney	1.00
Jacob Nichols	2.00

Benjamin Jarrard	1.00
Leonard Smith	.50
Samuel W. Smith	1.00
Friend	2.00
Daniel Hubbs	3.00

"Early in June the Church was finished so far as the pulpit, and seats were contemplated by this last effort, and the recorder of this recollects when in June, Wm. Jewett, and Fitch Reed, occupied the pulpit on their way to the Quarterly meeting at ——— held June, 1817."

When the Church was first built the sides and roof were covered with three-foot shingles, and the pulpit was level with the gallery.

In 1828, it was decided to plaster the Church and have new seats. About 1833 a parsonage was built, which was first occupied by John Lovejoy in 1833.

It was used as a parsonage until 1848, when Stony Brook and Port Jefferson were taken from the circuit.

Francis C. Hill was the last to occupy it. It was then sold and has been known ever since as the "Adriance place."

In 1861 the shingles were replaced by clapboard siding and the window frames were extended to cover both lower and upper windows, and blinds were added.

In 1866 J. H. Stansbury was on the circuit, and during his pastorate most of the churches in his charge were remodelled. In the Hauppauge

Church the pulpit was lowered, and the seats were changed so that the long ones were in the middle of the building, instead of under the galleries. When the church was finished this time, a small organ, its first musical instrument, was put in the gallery, and the two sexes ventured to break away from the old custom and sit in the same seat with each other.

In 1895 the steeple and bell were added. The primitive tastes of its founders have disappeared in the soul's quest for the beautiful.

Editor's Note—In 1906, the centennial year of the church, an historical pamphlet entitled, "One Hundred Years of Methodism at Hauppauge, L. I.," was published by the congregation. The work was compiled by Wesley J. Wheeler of Islip, a son of Fletcher E. Wheeler of Hauppauge.

THE METHODIST PREACHERS

That have preached in Hauppauge, will be found in the following chronology of preachers who have preached on the Island:

1769—The first Methodist Society was organized at Newtown by Thomas Webb, a retired officer of the British army. He resided in Jamaica.

1770—Joseph Pilmoor was pastor in New York and visited Newtown at intervals of a month until the close of the Revolutionary War.

1772 to 1784—The following preachers visited and preached on Long Island: Robert Williams, Richard Boardman, Richard Wright, Thomas Rankin, James Dempster and Daniel Ruff.

1784—John Dickens, founder of the Methodist Book Concern, was the New York preacher.

1785—Phillip Cox was the first preacher appointed to Long Island.

1786—Phillip Cox and Ezekiel Cooper, who succeeded John Dickens as head of the "Book Concern."

1787—Thomas Ware, Peter Mority and Robert Cloud. Freeborn Garretson, Presiding Elder.

1789—William Phebus and John Lee.

1790—David Kendall and Aaron Hunt.

1791—William Phebus and Benjamin Abbott.

1792 to 1794—In the itinerancy were John Ragan, James Boyd, Joseph Totten, George Streback, Robert and Sylvester Hutchinson, Lawrence McCloud, Jacob Rickhow, Timothy Dewey, Peter Jayne, David Buck, Andrew Nichols, Billy Hibbard, Jimmy Horton, Peter Cartwright and probably Lorenzo Dow.

1795—Wilson Lee, John Clark, Sylvester Hutchinson and Joseph Totten.

1796—John Clark, Jacob Rickhow, David Buck, Timothy Dewey and William Phebus. Freeborn Garretson, Presiding Elder.

1797—Joseph Totten, Andrew McNichols and Ebenezer McLane. Sylvester Hutchinson and Freeborn Garretson, Presiding Elders.

1798—David Brown and John Wilson.

1799—James Campbell and John Wilson.

1800—James Campbell and Samuel Merwin. Freeborn Garretson, Presiding Elder.

1801—Peter Jayne and Billy Hibbard.

1802—David Buck and John Finnegan.

1803—Francis Ward, Sylvester Foster and John Finnegan.

1804—Francis Ward, Henry Eames and Henry

Redstone. William Thatcher, Presiding Elder.

1805—Henry Eames, John Finnegan and Henry Redstone.

1806—James Coleman and Mitchell B. Bull.

1807—Luman Andrus and John Kline. Joseph Crawford, Presiding Elder.

1808—Nathan Emory and Nehemiah W. Tompkins.

1809—Francis Ward and William Phebus.

1810—Long Island circuit was divided; Jamaica on the west and Suffolk on the east.

1810—Henry Redstone, Coles Carpenter and Stephen Redstone.

1811—Ezekiel Canfield and Samuel Bushnell. Freeborn Garretson, Presiding Elder.

1812—Samuel Bushnell, with local preachers.

1813—Francis Ward and David Wright.

1814—John Clark, Arnold Schofield and Charles W. Carpenter.

1815—John Renolds, Olive Sykes and James Boyd.

1816—Beardsly Northup and Zalmon Stewart.

1817—William Jewett and Fitch Reed.

1818—William Jewett and John M. Smith.

1819—Samuel Cochran and Ebenezer Brown.

1820—Reuben Harris and S. D. Ferguson. P. P. Sanford, Presiding Elder.

1821—Reuben Harris and Eli Dennison.

1822—Jacob Hall, Humphry Humphries and Robert Francis.

1823—Jacob Hall and William M. Willit.

1824—Henry Hatfield and Horace Bartlett. Laban Clark, Presiding Elder.

1825—Horace Bartlett and John W. LeFevre.

1826—Noble W. Thomas and John W. LeFevre.

1827—Noble W. Thomas, Cyrus D. Foss and Oliver B. Amerman.

1828—Richard Seaman, O. B. Amerman, C. W. Carpenter, with Christopher R. Morris, supply.

1829—Josiah Bowen and Samuel Drake.

1830—Josiah Bowen and Edward Olden.

1831—Reuben Harris and Edward Olden.

1832—Reuben Harris and Abram S. Francis. Samuel Merwin, Presiding Elder.

1833—Smithtown Circuit: The Great Pond*, Commack, Hauppauge, The Landing and The Branch. John Lovejoy was the first preacher in the parsonage at Hauppauge.

*Lake Ronkonkoma.—Editor.

1834—William R. Stopford and John B. Merwin.

1836—Bezilell Howe and James Rawson.

1838—John Nixon and Charles D. Pelton.

1839—John Nixon and Theron Osborne.

1840—Theron Osborne and Samuel King. Stephen Martindale, Presiding Elder.

1841—Samuel W. King and Timothy C. Young.

1842—Elbert Osborn and Timothy C. Young.

1843—Elbert Osborn and Nathan Rice. John J. Mathias, Presiding Elder.

1844—Nathan Rice and Marvin Lent.

1845—George Hollis, Marvin Lent, with Samuel M. Hammond and Justis O. Worth, associates.

1847—Ezra Jagger and Francis C. Hill.

1848—Ezra Jagger. Port Jefferson and Stony Brook taken from the circuit. Laban Clark, Presiding Elder.

1849—Eben S. Hibbard.

1850—William Gothard. S. Langdon, Presiding Elder.

1854—Joseph Wildey. Buell Goodsell, Presiding Elder.

1855—Robert Codling.

1857—Daniel Jones.

1859—Eben S. Hibbard.

1861—William Wake. William H. Norris, Presiding Elder.

1863—E. K. Fanning.

1866—J. H. Stansbury. Hart M. Pease, Presiding Elder.

1869—Daniel Jones. Heman Bangs, Presiding Elder.

1871—Charles Sterns. H. M. Pease, Presiding Elder.

1875—Thomas M. Terry. C. B. Sing, Presiding Elder.

1876—Benjamin Redford, died and succeeded by William Lawrence. John L. Peck, Presiding Elder.

1877—Seigfried Kristella.

1879—Lake Grove Circuit: Hauppauge, St. James and Lake Grove. Smith A. Sands. John W. Beech, Elder.

1881—John T. Langlois.

1883—Sylvester Smith. Thomas H. Beech, Presiding Elder.

1885—John F. Duenkerke. Benj. M. Adams, Presiding Elder.

1888—John S. Haugh.

1889—E. J. Curtis. W. H. Wardell, Presiding Elder.

1892—J. N. Crane.

1895—Central Islip Circuit: Hauppauge and Central Islip. T. B. Cornell. Geo. VanAlstine, Presiding Elder.

1896—William N. Taft.

1898—Fred Gunton.

1899—William N. Taft.

1900—H. E. Marsland. James Montgomery, Presiding Elder.

1902—Fred Buckwalter. C. S. Wing, Presiding Elder.

1904—Ralph Waldo Thompson. J. S. Chadwick, Presiding Elder.

1907—E. S. Wright.

In 1838, when John Nixon and Charles D. Pelton were its ministers, the Church must have had the largest class in its history. To show who attended church at that time the following is a copy of the names taken from a class book of that year.

Elkanah Wheeler (leader), Mary Wheeler, Isaac Wheeler, Sr.; Richard Wheeler, Phoebe Wheeler, Catherine Wheeler, Fletcher E. Wheeler, Wesley Wheeler, Margaret Wheeler, Elizabeth Wheeler,

Betsy Wheeler, Mary Jane Wheeler, George Wheeler, Sr.; Benjamin Wheeler, Elouisa Wheeler, Geo. Wheeler, Jr.; Elizabeth Wheeler, Freelove Hubbs, Henry Blydenburgh, Clarissa Blydenburgh, Tabatha Bunce, Mary Smith, Charles Price, Phoebe Price, Sidney Price, Susan Price, Polly Smith, Deborah A. Smith, Sarah Smith, Cloe Tillotson, Daniel Thompson, Triphene Thompson, Mary Brish, Juliana Blydenburgh, Ruth A. Hubbs, Elizabeth Blydenburgh, Hannah Smith, Rebecca Smith, Moses R. Smith, Hannah Walker, Wessels Smith, Theodorus Brush, Sarah Brush, Isaac Wheeler, Jr.; Nathaniel H. Wheeler, Moses Blydenburgh. Mary A. Tillotson, Paul Nichols, Elizabeth A. Wheeler, Hannah A. Brush, Sarah E. Payne, Lavina Tucker, Edward F. Smith, Henry C. Wheeler, Jonas Hubbs, Isaac Blydenburgh, Egbert Soper, Phoebe Blydenburgh, Sarah Smalling, Sarah E. Wheeler, Mary E. Smith, Clarissa E. Wheeler, Henry M. Tooker, William Olmstead, William J. Wheeler, Adaline Smith, Joshua Wheeler, Alfred Wiggins, Charles Nichols, Samuel P. Soper.

Here in a class of 73, 27 of them were Wheelers. In 1840 there were but 11 Wheelers in a class of 34, and in 1865, with a class of 38, but 4 were Wheelers.

Elkanah was class leader for many years, then his son, Fletcher, followed by William Jewett, who was the last of the name to hold the position.

When the Society was organized, Richard Wheeler was chosen clerk for the Trustees and held the office for twenty-one consecutive years. He was followed by Fletcher, Wesley and Richard

B. Wheeler, who held it thirty-one years longer. The name of Wheeler so often recorded in the book has dwindled away until 1891 the last one was entered.

It was Richard Bartlett Wheeler, elected Trustee.

The Wheelers have passed away.

When that dread disease consumption had claimed Francis Ward as its victim, he had a longing to preach his last sermon in the Hauppauge Church. Not able to stand alone, it was the Wheeler brothers, Fletcher and Wesley, who enabled him to fulfill his dying wish.

Standing there in the presence of the fell destroyer, with youth on either side, that mind summoned before its Creator and Judge, presented a picture in the primitive pulpit of one hundred years ago that was not soon forgotten. Looking like a spirit held a little longer to earth by loving mortal hands, that like Jacob's craved a blessing, he preached one of the most impressive and eloquent sermons ever heard in the Church.

In the churchyard directly back of the pulpit, and near the Church, there is a marble slab erected by Caleb Smith (who was a friend of the preacher's) that marks the resting place of Francis Ward, where he was buried at his own request.

Besides being a friend of the preacher's, Caleb Smith had political honors. He was a Senator at Albany when he influenced Samuel Merwin, chaplain of the Senate, to come to Long Island, where for several years he was Presiding Elder.

HAVENS WHEELER

In this delusive world, the truth
Is hard to find, by what we say;
The heart deceives, but then, forsooth,
It's what we do gives thought away.

If words found us the gates of Paradise, what a saint many a poor, deluded mortal would be. Most people are judged in this world by their deeds, and the probabilities are that they will be in the next.

"Blowing the Gospel Trumpet" was Havens Wheeler's idea of a holy life. To bring up his son in the way he should go, made him sit Sundays with the Bible on his knees. It was said of him that he would come home at night and feel in the hogs' trough, and if it was dry, he would "jaw" his wife for not giving them enough, and if it was wet, she would get the scolding just the same for giving them too much.

To the woods he then would go and blow his Gospel Trumpet, where the silence echoed with his prayers and their consolation soothed his cares.

He thought he had a "call" to Missouri to waken the sinners there with his Gospel hobby, so the ladies, kind-hearted creatures, aided him in his mission to "The West," thinking that would be the last of Havens. He did not stay long; he found that

Missouri was a place where one must be up and doing, not blowing.

ANECDOTES CONCERNING JUDGE SMITH'S SERVANTS

In those good old times the villagers were neighbors. The people next door were not strangers. Everybody knew everyone in his own village, and most of the folks in the country for miles around.

They were the days before telegraphs, telephones, lodges, leagues, yellow journals and all such news sources were plentiful. They were the days when the neighbors "went out to tea," and, of course, the news was discussed on these occasions.

On one of these gatherings at the "Judge's," (he employed more help than anyone in the neighborhood to till the acres that comprised the "Judge's Neck") they had a little darkey that helped about the kitchen. Then quince and sugar, pound for pound, was the recipe that tickled the palate at the expense of the stomach, and one of the perquisites of his position was to have what was left of the "sweetmeats" after the company were through.

This time the guests tarried long at the table and the impatient little fellow's head kept bobbing in the door until he could stand the agony no longer. He rushed out to his mistress, exclaiming, "Mis'

'Mith, Mis' 'Mith, the qual'ty is eatin' all the crince!"

"Black Dick" was another darkey that worked for the Judge and lamb was his favorite repast. Out hunting one day, he came across a flock of sheep. With temptation before him, he trained his gun on a lamb. Just then someone happened along. Fairly caught in the act of shooting, the surprised darkey stammered out, "T-t-care quail!"

ELLEN S. MOWBRAY AND HER OFT-QUOTED POEM ON HAUPPAUGE

In youth we dream of the happiness that awaits us in the drama of life and go forth to wrestle with its burdens and cares, till, wearied with disappointment and sorrow, the future loses its enchantment, memory takes the fancies' place, and the mind fondly dwells on what it now realizes were "childhood's happy days."

A longing for the old associations inspired these verses from a former resident of this place.

HAUPPAUGE

(The Land of Sweet Waters)

Keep evermore the Indian name
So long ago possessed, that tongue
And time, which gave alike, are gone,
Their history never told or sung.
I could not change, I love the sound
Associate from infancy
With home and friends, and scenes which grew
Through passing years more dear to me.

Of other races than ours, with wants
Of human nature still the same,
We may not doubt that He Who gave
It first, in blessing breathed the name.
But whether choosing here his home,
Or pausing weary from the chase,
Or savage combat, first he drank
With gladness, we can never trace.

Hauppauge, thy old significance
Has never failed. The waters sweet
Still rise in homestead well and spring
And flow across the quiet street.
In brooks that sing their pleasant song
To pebbles underneath, and flowers
Which grow beside, and skies that smile
Above them in the summer hours.

Still hide they where the grand old trees
Stand reaching upward to the sky;
In marshy dells, where wild flowers greet
With odors soft the passer-by.
And beauty, water nursed, gleams forth
To catch the eye and thrill the heart
With sudden sense of all the joy
Of earth, in which it holds a part.

How cool and sweet the draught he takes
The mower knows, when shines the sun
Upon him with its fiercest heat
And only half his day is done.
And the children know who leave their play
Ere into school again they hie
To seek the springs whose crystal depths
Unfailingly their wants supply.

How often in the days long gone
From berry-huntings in the wood,
Or briery fields as night drew on
We came, and by the wellside stood
To drink, upon our homeward way,
Refreshment from its waters deep,
Ere on we passed with quickened step,
Lest darkness o'er our path should creep.

Dear old home! From thee my thought
Climbed early to that Home above
Where change comes not, and never death
Can still from us the voice of love.
How sweet and full our draught shall be
From life's bright river, flowing there;
The life of rest untouched by pain,
Of joy, undimmed by fear or care.

1878. ELLEN S. MOWBRAY, Bayshore.

THE OAK TREES

Our history would be incomplete without reference to the oak trees standing along the highway west of the Church.

When the Church was built, Joshua Smith, donator of the land for its site, realizing that a place was needed for the horses to stand during the services, moved the fence back from the line of the highway, leaving a place in the "oak trees' shade" for the animals' comfort.

Then, to make certain that they should always stand for that purpose, when he sold the adjoining land, he reserved the strip where the trees stand, and for eighty years they were the only sheds the church-goers' faithful animals had.

Although no longer used for that purpose, they still stand an emblem of the Graces that hover 'round this consecrated spot, to cheer the travailer in the cares and temptations of life.

Their roots represent our hope anchored in time's uncertain sands; their branches, that faith which reaches outward and upward from our toil and care, while the leaves, their crowning glory, is that sweet charity without which all other graces fail.

Many a tree has become famous by one event,

but who can estimate the number of events that have occurred under these silent oaks that tell no tales, standing on the borders of romance and religion, when after that momentous question, "May I see you home?" the youthful swain would put the precepts of his church in practice by endeavoring to "love his neighbor as himself."

THE SCHOOL-HOUSE

The ancient school-house, a little building 13x16 feet, wherein the Church Society was organized, stood on what is now the lawn, between Donaldson's house and store.

Directly across the road in front of the school was one of those old-fashioned wood-piles, belonging to Thomas Wheeler, that stood against a pole laid in forked posts. The pile was so long and high that one of the teachers complained that it kept the air and sunshine from the school-room.

There was another teacher in this historic building that evidently had original ideas in school management, as he devised something "new under the sun" in way of punishment for a refractory pupil. He clasped the fire-tongs about her neck and led her by them around the school-room.

In after years, he atoned for the indignity by marrying the subject of his discipline, and at this date their children are prominent citizens of Central Islip.

When the new school-house was built, about 1840, T. W. Conkling, who inherited Thomas Wheeler's estate, bought the old house and moved it across the road in front of his residence and used it for a carpenter shop.

Although still standing, but few remember the classic features of the old building that played such an important part in the founding of the Church.

Board siding replaced its weather-worn shingles years ago, and its present owners use it for a woodhouse.

The following are the names of a few of the managers of this ancient shooting gallery where "the young idea" was taught truer, higher aims in the marksmanship of life: Samuel A. Smith, George K. Hubbs, Samuel Hammons, Luther Blydenburgh, Jonas Beecher Blydenburgh, Wesley Wheeler, Ruth Wheeler, Triphena Rolph and Mary H. Wood.

The Trustee's report for the year 1834 showed that there were 58 children of school age, 5 to 16, in the district. School was taught six and one-third months, 71 scholars were taught, and $63.54 with the public money, $22.46—a total of $86.00, paid all expenses.

The families that had children of school age were: Charles LaHommedieu, 2; Thomas W. Wood, 4; George Wheeler, Jr., 1; Isaac Wheeler, 1; Thomas Burns, 2; Selah Tillitson, 3; James Petty, Jr., 1; Charles Burns, 4; Patrick Burns, 1; Daniel Thompson, 2; Henry C. Wheeler, 2; Joshua Smith, 1; Richard Wheeler, 1; Alexander Conckling, 1; Joshua Brotherton, 2; Henry Jayne, 2; Henry Blydenburgh, 1; Elkanah Wheeler, 1; Wesley Wheeler, 1; Isaac Wheeler, 2; Fletcher E. Wheeler, 1; Samuel Payne, 2; Daniel Smith, 1; Jacob Wheeler, 2; Joshua Wheeler, 3; Mary

Payne, 2; Samuel Nichols, 4; Thomas W. Conkling, 1; Zephaniah Smith, 3; Alexander Smith, 1; Francis Ward, 1.

The Trustees that signed the foregoing report were Thomas W. Wood, Fletcher E. Wheeler and Thomas W. Conkling.

Those were the days when teachers boarded round and school was kept every other Saturday.

At the school meeting it was resolved to raise $4.00 for contingent expenses and fuel, so the teacher had what was left for his services, $82.00.

It was at the old Thomas Wheeler homestead that the Hauppauge Post Office was established in 1855, and Thomas Wheeler Conkling, great-grandson of Thomas Wheeler, the first settler, was the first postmaster.

Francis Ward, died 1814, age 39, buried at Hauppauge.

Ezra Jagger, died 1850, age 44, buried at West Hampton.

W. R. Stopford, 1852, Cypress Hills.

Mitchell B. Bull, 1857, Cypress Hills.

Horace Bartlett, 1858, 65, New Haven, Conn.

John Nixon, 1859, 71, unknown.

Noble W. Thomas, 1860, 79, Hempstead.

Josiah Bowen, 1873, 62, Derby, Conn.

Benjamin Redford, 1876, 62, Lake Grove.

Charles Stearns, 1873, 69, East Norwich.

Abram S. Francis, 1882, 75, Greenwood.

Seigfried Kristella, 1883, 47, Evergreen Cemetery.

William Gothard, 1883, 75, Cypress Hills.

Zacariah Davenport, 1883, 80, Westport, Conn.

Robert Codling, 1884, 66, Helena, Florida.

Samuel M. Hammond, 1892, 59, Hempstead.

George Hollis, 1894, 85, Orient.

Eben S. Hibbard, 1896, 83, Mt. Olivet.

Francis C. Hill, 1898, 75, Riverhead.

John B. Merwin, 1898, 86, Greenwood.

Justis C. Worth, 1900, 83, Sea Cliff.

Sunday, May 20, 1906, Bishop Andrews preached from the text, "For God So Loved the World," at the regular service. The day was fine, with a large attendance, a reminder of the times when churches were not as numerous, and the churchgoers more plentiful than now.

Tuesday, May 22, was League Day. Services

THE CENTENNIAL OF THE CHURCH

Now on the century's mark we stand
In thoughtful, restrospective mood,
Where the rude forefathers of our land
In simple faith communed with God.

Childlike their zeal, with souls sincere
They met, and told the "old, old story,"
While folly dropped the repentant tear,
And hallelujahs shouted glory.

Nearly 170 years have elapsed since the first house was built in Hauppauge, and 100 years since the foundation of the Church was laid.

From the retrospect, conditions have changed. We see in the dim vista of the past those vast congregations where the people came from near and far to the Quarterly Meetings, the strongholds of Methodism; and as fancy hears their prayers, their testimonies, the amens, the hallelujahs, and the soul-reviving songs that are still the light of Wesley's path, can we wonder that those whose zeal was inspired by the stirring faith of the old Circuit riders, think that "the good old times" were better than the passive new?

In May, 1906, a series of meetings were held to celebrate the founding of the Church Society.

A few of those that had preached here were present, but the great majority were placed in the list headed, "IN MEMORIAM." Among them were:

opened with an address of welcome by the pastor, R. W. Thompson, followed by a Scripture lesson, "Loaves and Fishes," by Miss Saguer, president of the Brooklyn North District Juvenile League; a song, "The Little Shepherd;" exercise, "The Bible." Then the "Glory Song." An address by Miss Saguer; singing, "Onward, Christian Soldiers;" an address by Jeremiah Wood, president of the Brooklyn North District League, was followed by singing "Rock of Ages."

The evening service opened by singing, "Sweeter Than All," and "Count Your Many Blessings." Quartette, "There is a Guiding Star." Prayer by Bro. Marshall of Central Islip. Violin solo by C. L. Land. Quartette, "Abide With Me." Scripture lesson in Revelations by Arthur Atkins. Singing, "Walking in the Sunshine," by the Juniors. Address by Arthur Atkins, "I Heard Voices of Harpers, Harping With Their Harps." Quartette, "Lead Me Gently Home, Father." Epworth League met at the altar for prayers. Doxology.

Wednesday, May 23, Sunday School Day.

The history of the Sunday School reaches back very dimly in the past, as there were no records kept when it first started. The is one yet living (1906) who recollects going to the school barefoot when a small girl, as it was the custom in the days of her childhood; so a school must have been kept all of eighty years. "Aunt Beckey" Smith and "Aunt Polly Wessels" Smith were among the teachers. There were no officers. The library was kept in a place in the pulpit and school was kept

only in the summertime. Then, as Santa Claus had no snow for his deer and sled, the children had to be content with what presents they received at home.

Services opened by singing, "Crown Him Lord of All." Reading the 90th Psalm. Prayer by the Pastor. Singing, "Trust and Obey." Address of welcome by B. F. Prince, Superintendent. The former superintendents then addressed the meeting, beginning with Cornelius Brush, then by T. B. Cornell. Singing, "I Love to Tell the Story." Address by E. C. Smith. The superintendents were followed by an address by the Pastor. Violin solo by C. L. Land. Singing, "More About Jesus." Address by Charles D. Baker, Long Island Editor of *The Brooklyn Times*; subject, "Planting the Seed." Closed by singing.

Evening service. Singing, "Speak to My Soul." Prayer by B. F. Prince. Quartette, "Though Our Sins Be as Scarlet." Reading by Henry C. Johnson, 13th chapter of Corinthians. Song by the Juniors. Violin solo by C. L. Land. Singing, "How Dear to My Heart." Prayer by H. C. Johnson. Prayer by the Pastor. Duette and chorus. Doxology.

Thursday, May 24, The Old Preachers' Day. Singing, "Blest be the Tie that Binds." Prayer by Thomas M. Terry, who was Pastor in 1875. Scripture lesson by T. B. Cornell, Pastor in 1895. Violin solo by C. L. Land. Singing, "All Hail the Power of Jesus' Name." Address by E. K. Fanning, Pastor in 1863. Singing, "Cheer Ye That Love the Lord." Ad-

dress by Thomas M. Terry. Singing, "Revive Us Again." Reading a letter from Bro. Haugh, Pastor in 1888. Address by T. B. Cornell. Singing, "The Old Time Religion." Reading a letter from W. N. Taft, Pastor in 1899. Also a letter from H. E. Marsland, Pastor in 1901. Address by Fred. Buckwalter, Pastor in 1902. Supplementary History, read by Bro. Buckwalter. Singing, "Glory for Me." Poem, "Centennial of the Church," read by the Pastor. Poem, "Hauppauge (the Land of Sweet Waters)," read by Mrs. Ellen S. Mowbray. Singing, "Onward, Christian Soldiers." Benediction.

Evening service. Singing, "Come Thou Almighty King." Singing by the Juniors, "There is a Home Eternal." Prayer by Bro. Laine of Smithtown Branch. Lesson by Bro. Buckwalter. Violin solo by C. L. Land. Solo and chorus, "The Song I Love." Address by J. E. Duenkerke, Pastor in 1885. Song by the Juniors, "What E're I Do." Singing, "The Old Time Religion." Address by J. T. Langlois, Pastor in 1881. Quartette, "Lead Me Gently Home," "Praise God from Whom All Blessings Flow." Benediction.

Sunday, May 27, Memorial Day. Singing. Prayer by the Pastor, R. W. Thompson. Singing, "America." Rev. Charles H. Buck of Yonkers preached from the text, "Fight the Good Fight of Faith." After an address by W. W. Hulse of Bay Shore, the few survivors of the Civil War were decorated with the emblems of peace by the young ladies of the Church, and after a solo by Mrs. Wil-

hamson of Brooklyn, adjourned to the graveyard to pay their comrades whose battles of life are o'er, their tribute of flowers.

ONE HUNDRED YEARS AGO

One hundred years ago our fathers stood
Pondering over their village need,
And then resolved to build a house of God,
And Methodist to be its creed.

They in the school-house met, and plans were made
To organize a brothers' band;
On classic ground was the foundation laid
For a Church in "The Hauppauge" sand.

Temptation lures from wisdom's truth and care
Where selfish pleasures end in pain.
Ambition is a castle in the air,
There fancy seeks its rest, in vain.

We drain the dregs of passion's bitter cup
Ere we heed the new command;
It is but love that puts God's buildings up,
And only love will make them stand.

With the Christians' password, "Watch and Pray,"
They stood on guard in manhood's might;
Where wisdom kept their wily foe at bay,
This Church commemorates the site.

On hallowed ground, in the "death angel's reign,"
Where hopes were laid with shroud and tear,
It taught them faith to meet their hopes again,
It was their refuge from despair.

The Church our fathers built with loving hands,
The temple where in grace they grew,
Consecrated by a century stands
A gift from old times to the new.

Transformed from the past to its present state,
With marks of each successive stage,
With pride and reverence we celebrate
Our centennial heritage.

Still from their silent graves, its founders speak,
For virtue lives, and ne'er grows old;
To find wisdom's truths we the prophets seek,
And quote the facts our fathers told.

Centuries will be numbered with the past,
Time will change Hauppauge's shifting sands,
This building will fall, but their faith shall last,
That on the "Rock of Ages" stands.

CHANGES

One hundred years: time has wrought its changes and Hauppauge has not escaped the joys and sorrows that it brings.

The land of the braves, the squaw and the papoose is changing still. An old habitation and a gravestone record the brief sojourn of their successors in the panorama of life's fleeting show.

The churchyard, that library of the dead, had been filled, enlarged, and a great part filled again.

The primitive church that was our fathers' pride has disappeared in the fantasia of modern ideas.

Sheds have taken the place of the oaks for the horses' comfort. The itinerant preacher has left the field to the resident pastor. The Sunday School is officered and kept the year round. The barefoot scholar is extinct. Santa Claus is scheduled for the Christmas time on his "Free Delivery Route," but the name of Wheeler is not on his list.

They, like their predecessors, the Nissequogue Indians, have left the murmuring brooks of "Sweet Waters," and all but few, a very few, have crossed the "silent river."

Dear, grand old Hauppauge that rocked the cradle of the infant Church; while from memory

the events of its childhood are fading, we trust that the historian of its next centennial, inspired by thy wood-crowned hills and sparking rills, will paint a fairer, brighter page.

When our country's primeval lands
Were by the haughty Sachem trod,
Here their unlettered, roving bands
By crystal springs communed with God.

No guilded hall or city's mart
Allured their soul from Heaven's dome;
To Nature's wilds they gave their heart,
And the forest was their home.

No temple on their pathway stood,
Dedicated to art or fame,
Where the denizens of the wood
Were their companions, and their game.

The faithful braves armed for the chase
With skill the wary stag betrayed,
The patient squaws worked fields of maize,
The papoose by the wigwam played.

Where the unerring arrow's flight
Their simple larder filled with cheer;
These hunting grounds were their delight,
Foretaste of the Great Spirit's care.

Here, they counselled war or peace
When angered by a wily foe;
And passion's rising tide would cease
In the streamlets gentle flow.

"The savage breast" has passions sweet,
The flitting wood nymph's charms beguiled
The haughty warrior to her feet,
Then the reflecting waters smiled.

From fancies, heroes, pride or fame,
Which never our affection prove,
"Keep evermore the Indian name"
"Sweet Waters" make a stream of love.

THE FAMILY GRAVEYARDS—THE WHEELER GRAVEYARD

The graveyard is the strand where the tide of humanity casts its drift on the shore of time.

Across the King's Highway from Timothy Wheeler's.

The sighing trees reverently cast their shade
Where filial love long since has ceased to weep,
By curiosity hurried steps are stayed,
Here "the rude forefathers of the hamlet sleep."

In the deep shadows fleeting time has cast
On this neglected, consecrated spot,
We pause; while fancies linger in the past
And give our sires the tribute of a thought.

The moss-grown stones bear names to fame unknown;
Here is a great-grandsire's ivy-mantled cell,
Had he fortune's smile, or the cold world's frown,
The pride or shame of family legends tell.

They had sorrows, and disappointment bore;
They had trials, temptations were their lot;
Ambition the vigors of youth allure,
They dreamed of joy to come and grief forgot.

We fancy them heroes of truth and right;
They had merits that we are proud to own.
Few are the lives that bear a critic's light;
They had their frailties—we'll leave them in the tomb.

On these moss-grown stones whose inscriptions are being slowly defaced by the busy hand of time, we find that in the year

1783, Thomas Wheeler died, age 73

1801, Phoebe Wheeler, his wife 81
1784, Timothy Wheeler 71
1803, Mary, his widow 77
1780, Phoebe, wife of Jacob Wheeler 34
1790, Temperance, wife of Jacob Wheeler 36
1824, Jacob Wheeler 76
1843, Isaac Wheeler 68
1839, Thomas Wheeler 85
1845, Ruth, his widow 91
1801, Julia, daughter of Thos. & Ruth Wheeler..14
1801, Jonas Wheeler 58
1834, Ruth, his widow 85
1830, Timothy Wheeler 86
1823, Rebecca, his wife 70
1823, Epenetus Wheeler 66
1829, Frederick Wheeler 47
1822, Henrietta, wife of Capt. Wm. Wheeler....49
1824, Mary, wife of Jonas Payne 30
1802, Elizabeth, wife of Garret Darling 23
1822, Charles, son of Mary and Jonas Payne,
1 year, 6 months
1867, Theodore, son of Capt. Wm. Smith 78
1805, Charles, son of Capt. Wm. Smith 7
1808, William, son of Capt. Wm. Smith ..6 months
1827, Frederick, son of Theo. & Sarah Wheeler,
1 year, 6 months
1848, Clarissa, wife of Henry Blydenburgh 59
1809, Esther, wife of Isaac Wheeler 23
1827, Rhoda, daughter of Isaac Wheeler 2
1814, Rhoda, daughter of Dan. and Hannah
Wheeler 14

GRAVEYARD ON JAMES SMITH'S PLACE

The following names are found in the plot on James Smith's place:

1837, James Smith, died, age 95
1824, Catherine, his wife 80
1822, Thomas Payne 54
1863, Charity, his widow 91
1817, Mary Esther, daughter of Conkling and Catherine Ketchum .....4 months
1800, Catherine, daughter of Jonas and Temperance Payne 5
Henrietta, daughter of John and Elizabeth Blydenburgh .....1 year, 6 months

GRAVEYARD ON GEORGE WHEELER'S PLACE

In the grounds on George Wheeler's place these names are still to be found:

1798, Charity Blydenburgh 85
1844, Almy, wife of James Blydenburgh 79
1850, James Blydenburgh 96
1866, Jeremiah Davis 73
1813, Deborah LaHommedieu 40
1871, Samuel Blydenburgh 82
1873, Elizabeth, his widow 80
1843, Huldah Blydenburgh 22
1850, Jeremiah Blydenburgh 18
1838, Henry, son of Wm. and Mary Smith, 2 years, 5 months

1815, Alfred, son of Wm. and Mary Smith.....10
1820, Ruhamer Wheeler 63
1841, George Wheeler 95

SAMMY PAYNE GRAVEYARD

The "Sammy Payne" plot contains these names:
1826, Temperance, wife of Jonas Payne 50
1827, Jonas Payne 57
1828, Jonas Payne 34
1850, Samuel Payne 60

JOSHUA SMITH'S GRAVEYARD

The burial place of Joshua Smith's family was a plot of ground near his residence.

Consequently, when the farm was sold it could not be reserved, and reverence for the dead necessitated their removal to the protecting care of the Church.

In the northeast corner of its hallowed acre, that's ever consecrated by sorrow's bitter tears, is heard the requiem of the evergreens, whispering rest over the memories of the old substantial families of Hauppauge.

Just outside of this hollow square of guardian trees, a sentry to time's sanctuary of his forefathers' lasting abode, with that portion of his family that found no dearer spot than the parental home, until called away from the typical streams of

Hauppauge, to rest beside the sweet waters of Eternity, stands the memorial of "Major 'Nezer."

In reverence pause. On these stones we trace
The last of a proud, historic name
That from the low level of our race
Astride a bull, scaled the hill of fame.

Pause, but envy not the world's renown,
Fame's height is not the Mount of Glory;
On earth's honors selfish critics frown,
And careful skeptics doubt the story.

Delusions surround fame's flick'ring light;
Vain ambition seeks the glit'ring prize;
The hill's far below the mountain height;
Fame is the World's love; love to Heaven flies.

CONCLUSION

Many of the descendants of the first settlers left the scenes of their childhood to seek fortune in other lands. Whether the fickle Dame smiled on them or not, it is not the purpose of this sketch to inquire. It seeks not their "merits to disclose," "or draw their frailties from their dread abode."

WHEELER

Timothy Wheeler of the third generation lived in New York City.

"George Ed," Benjamin's son, kept a feed store in Brooklyn. Alfred, his brother, was a sailor, and never married.

Walter, the second George's son, after his second marriage lived in Stony Brook, where he had quite a family.

Richard Rogers, Joshua's son, married Elizabeth, daughter of Jacob Fisher, and lived in Brooklyn.

Charles lived in Wheeling, West Virginia.

Egbert went to California, during the "Gold Fever," and never returned.

William Jewett emigrated to Northport.

Fletcher E. kept a feed store near Bedford Station; his son Wesley is living in the village of Islip.

Daniel Wheeler, son of Fletcher's brother Wesley, lived at Baldwin, L. I., where his family now reside.

CONKLING

Cornelius Conkling was a parson in New Jersey.

Erastus A. Conkling started a wood yard in Brooklyn, and after coal became fuel for family use, it was a "Wood and Coal" yard.

Thomas M., his son, for many years had charge of the cab service at 34th street, New York City.

WOOD

T. W. Wood, Jr., also had a wood and coal yard in Brooklyn, where most of his family now reside.

T. B. Wood, his brother, is living in Missouri.

SMITH

Ebenezer Smith's son, Aaron, kept a store in Brooklyn under the name of Smith and Bunce; afterward he had a drug store in Islip, where his son Caleb now lives.

Caleb and Ethelbert tried their fortune in Hong Kong, China, and came back and ended their days

in Smithtown, where most of their children now live.

Joshua B. was the last "Bull Smith" in Hauppauge. He died in 1907, then the place was sold and the "Major's" descendant who bore the name of Lawrence, moved to Smithtown Branch.

BLYDENBURGH

Nathaniel Blydenburgh, son of the first James, lived in Hempstead.

James D., son of the second James, is living in Smithtown Branch, across the road from where his great-great-grandfather founded the first Blydenburgh home in 1700.

Edward N., his brother, is living in Babylon.

Charles, another brother, did not return from the Civil War.

Isaac, a son of Luther, is living "out West."

SMITH

Charles Carpenter Smith, Daniel's youngest son, is living in Islip.

Willmot M. Smith, son of Moses R., was a lawyer in Patchogue, and at the time of his death in 1906, was a judge of the Supreme Court of New York.

Moses R. Smith's other sons: One lives in Huntington, that is Herman; and Theron lives in Smithtown.

NICHOLS

Elias Nichols, son of Paul, was an M. D. in New York City.

PRICE

Charles Price, a grandson of Elijah, has a greenhouse near Smithtown depot.

Sanford Elijah Price, son of Sidney, ended his days in Hauppauge, then his widow married her first love, and took the last of the name to Port Jefferson.

Humanity, like water, is ever in motion. Generations will come, and generations must go.

The babbling brooks of Hauppauge still wind their way to the silent Nissequogue, whose waters ceaseless flow to mingle with the vast and mighty ocean.

In this wilderness of disappointment and sorrow from our lives must spring those little streams of love (the sweet waters of life's fitful river) which are flowing, flowing, forever flowing over the treacherous sands of time to sparkle on the boundless unfathomed Sea of Glory.

— END —

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